The word ought denotes a moral obligation so I value Morality.

In order for morality to be act functional, it must be able to recognize subjective differences between individuals. Absent an examination of individual differences, ethics becomes a tool to dominate and is useless as an impartial guide to action.

Young:

Young, Iris Marion. *Justice and the Politics of Difference*. Princeton, NJ: Princeton UP, 1990. Print.

Some feminist and postmodern writers have suggested that a denial of difference structures Western reason, where difference means particularity, the heterogeneity of the body and affectivity, or the inexhaustibility of linguistic and social relations without a unitary, undifferentiated origin. This book seeks to show how such a **denial of difference contributes to social group oppression**, and to argue for a politics that recognizes rather than represses difference. Thus Chapter 4 argues that the ideal of impartiality, a keystone of most modern moral theories and theories of justice, denies difference. The ideal of impartiality suggests that all moral situations should be treated according to the same rules. By claiming to provide a standpoint, which all subjects can adopt, it denies the difference between subjects. By positing a unified and universal moral point of view, it generates a dichotomy between reason and feeling. Usually expressed in counterfactuals, the ideal of impartiality expresses an impossibility. It serves at least two ideological functions, moreover. **First,** **claims to impartiality feed cultural imperialism by allowing the particular experience and perspective of privileged groups to parade as universal.** **Second**, **the conviction that bureaucrats and experts can exercise their decision making power in an impartial manner legitimates authoritarian hierarchy**. Impartiality, I also suggest in Chapter 4, has its political counterpart in the ideal of the civic public. Critical theory and participatory democratic- theory share with the liberal theory they challenge a tendency to suppress difference by conceiving the polity as universal and unified, **This universalist ideal** of the civic public has **operated to** effectively **exclude from citizenship persons identified with the body and feeling—women**, Jews, Blacks, American Indians, and so on**.** A conception of justice, which challenges institutionalized domination and oppression, should offer a vision of a heterogeneous public that acknowledges and affirms group differences.

This requires a reconciliation between different groups values. Embracing pluralism is key to acknowledging the social oppression of heterogeneous groups.

Young 2

Young, Iris Marion. *Justice and the Politics of Difference*. Princeton, NJ: Princeton UP, 1990. Print.

Second, **because it assures a voice for the oppressed** as well as the privileged, **group representation better assures that all needs** and interests in the public **will be recognized** in democratic deliberations. **The privileged usually are not inclined to protect or advance the interests of the oppressed**, partly because their social position prevents them from understanding those interests, and partly because to some degree their privilege depends on the continued oppression of others. While **different groups** may share many needs, moreover, their difference usually **entails some special needs**, **which the individual groups themselves can best express.** If we consider just democratic decision-making as a politics of need interpretation, as I have already suggested, then **democratic institutions should facilitate the public expression of the needs of those who tend to be socially marginalized or silenced by cultural imperialism. Group representation in the public facilitates such expression.**

Multiple impacts:

1. Controls the internal link to any ethical system- ethics cannot operate if they exclude voices because they would be incomplete and arbitrary. Arbitrariness is a side constraint on ethical theories, because if they could exclude voices they would never be able to be a guide to action because they wouldn’t be able to prescribe consistent rules.
2. Excluding voices reinforces hierarchies which inherently privileges the have’s in society over the have not’s- that inhibits meaningful decision-making because it rests on a flawed assumptions that have been normalized. That means including voices in the political system is the only way to create ethical rules.
3. Outweighs on context- the resolution is about just governments and their obligations- my framework sets up the primary obligation of the state is to ensure that all citizens have a fair shot at representing their political views. Context determines moral obligations- because different agents have different obligations at different times. For example, a teacher has an obligation to teach their students but a janitor does not.

Critical pedagogy controls the internal link to economic solutions- we cannot solve problems with the economy until we determine their root cause in politics. This is because representations we have normalized in political spheres have the ability to influence and harm economic solutions. That means that the role of the judge is to be a critical educator that instills critical pedagogy.

**Giroux:**

Henry A. Giroux, Teacher Education Quarterly Winter 2004, *Critical Pedagogy and the Modern/Postmodern Divide: Towards Pedagogy of Democracy*, 32-33

Against the growing separation between a postmodern cultural politics and modernist material politics — defined primarily over the issue of what constitutes “real” politics — **educators need to avoid the** modern/postmodern **divide that suggests that we can do either culture or economics but that we cannot do both** (Giroux, 1999; 2001). **Cultural politics matters because it is the pedagogical site on which identities are formed**, subject positions are made available, social agency enacted, and **cultural forms both reflect and deploy power through their modes of ownership and mode of public pedagogy**. Critical theorists from Herbert Marcuse to Theodor Adorno have always recognized that the **most important forms of domination are not simply economic but also cultural** and that **the pedagogical force of the culture with its emphasis on belief and persuasion is a crucial element of how we both think about politics and enact forms of resistance and social transformation.** If radical cultural politics in its various postmodern and poststructuralist forms deepened our understanding of the political value of ambivalence and how culture works within a wider variety of spaces and sites, critical theory politicized its meaning and refused to collapse such an understanding into either the exclusive study of texts or the narrow engagement with the polysemic nature of language. Drawing on the insights of each tradition, the issue that becomes primary is not how culture cancels out material relations of power, or how text overrides politics, but how each works through and on the other within and across specific historical contexts and social formations.

The role of the ballot then is to vote for the debater who provides the best methodology to deconstruct dominating forms of politics and promotes inclusion in the polity.

I advocate that the living wage is good for grassroots feminist organizations and reaffirms women in politics. I defend a gender-neutral living wage ordinance implemented by any just government. I am willing to comply in CX.

Women in the status quo are pushed out of politics and government by the patriarchy.

Feminism is the key to women’s political participation.

**Kay:**

Feminist Ideology, Race, and Political Participation: A Second Look, Susan Ann Kay, *The Western Political Quarterly,* Vol. 38, No. 3 (Sep., 1985), pp. 476-484, Published by: University of Utah on behalf of the Western Political Science Association, http://www.jstor.org/stable/448528

**Feminist ideology ought to increase the political participation** of its female adherents. **By providing a definition of women's stake in the world** outside the traditional, private homeplace, **feminism should increase the relevance of political action to the life of the individual and, thus, increase her participation** (Kelly and Boutilier 1978: 297-307). **By encouraging active involvement in the polity, feminism should act in much the same fashion as other civic orientations in increasing a woman's political participation** (Verba and Nie: 133-36). **By prescribing changes in policies, feminism should lead its proponents to the advocacy of noncentrist political positions which**, more than centrist ones, **motivate activism** (Nie, Verba, Petrocik 1979: 206-9).

Grassroots organizations are key to political inclusion because they are the embodiment of group representation for women.

**MDG Summit:**

Huairou Commission, MDG Summit, September 20 – 22, 2010, New York, http://huairou.org/sites/default/files/HC\_MGD3Booklet\_2.pdf

**Gender equality and the empowerment of women** are at the heart of the MDGs and **are preconditions for overcoming poverty,** hunger and disease. But progress has been sluggish on all fronts— from education to access to political decision-making.It is widely recognized that in order to achieve the MDGs, **women,** and particularly poor and marginalized women, **must be prioritized and front-and-center in all development interventions** (The Millennium Development Goals Report 2010, p. 4). It is widely recognized that **involving and investing in women is a key component to poverty reduction.** However there are very few examples where this has been effectively translated into the participation of **grassroots women in decision-making or investments** to **recognize and support grassroots women’s vital contributions to development.** Grassroots women make sustained (and unpaid) contributions to development from involvement in participatory planning and budgetary processes, to facilitating aid distribution and providing vital information during disasters, and providing direct care and advocacy for community members infected by HIV. **Women, who represent 2/3 of the world’s poor, need political leaders** and institutions **to** design and implement policies that **ensure their inclusion,** consultation and leadership in solving the daily challenges that impact the and their communities. **Yet women are not waiting for policy makers to enact these changes -- grassroots women are organizing, building leadership and developing their skills to press for changes in decision-making and community-level investment.**

The living wage policy is backed by grassroots feminists and has been a forum for encouraging women to become engaged in politics.

**Snarr:**

Women's Working Poverty: Feminist and Religious Alliances in the Living Wage Movement. Melissa Snarr, *Journal of Feminist Studies in Religion*, Vol. 27, No. 1 (Spring 2011), pp. 75-93, Published by: [Indiana University Press](http://www.jstor.org.ezproxy.lib.utexas.edu/action/showPublisher?publisherCode=iupress) on behalf of [FSR, Inc.](http://www.jstor.org.ezproxy.lib.utexas.edu/action/showPublisher?publisherCode=fsr), Article DOI: 10.2979/jfemistudreli.27.1.75, Article Stable URL: http://www.jstor.org/stable/10.2979/jfemistudreli.27.1.75

Although a feminist organization was not a featured member of the original Baltimore living wage campaign, **feminist organizations and feminists have been present in** many other municipal campaigns since 1996, primarily through **major feminist-funding networks.** Over the last ten years, the Ms. Foundation has supported at least a dozen organizations, **which were lead partners or coalition members in local living wage campaigns.** From East Bay Alliance for a Sustainable Economy in Oakland, California, to Tenants’ and Workers’ Support Committee in Alexandria, Virginia, the Ms. Foundation provided grants of between $10,000 and $20,000 under their economic security program. State and municipal women’s foundations, **such as the one that initiated the funding of the Atlanta living wage campaign**, also regularly support coalition partners. This feminist funding also often focuses on staff and organizational infrastructure in ways that is often missing from more general foundation grants, which tend to favor direct service and new programs.Feminist foundations, instead, regularly provide seed funds for staff retention and targeted leadership development for women. In fact, **the willingness of women’s foundations to fund staff and infrastructure is one of the markers of feminist assessments of the enormous human capital it takes to shift conversations and action in the current political economy and build women’s political power.**

**AND**

The lack of a living wage has a negative effect on women, furthering gender inequalities.

**Snarr 2:**

**Feminist researchers have** also **provided** the movement with **vital data**, including the development of state-by-state self-sufficiency standards through the national organization Wider Opportunities for Women. In this project, Diana Pearce, a social work professor at the University of Washington, partnered with local organizations in more than thirty cities to research what it actually costs to meet basics needs without any public subsidies (such as public housing, food stamps, Medicaid, or child care) or any private/informal subsidies, which are often unpaid labor (such as free babysitting by a relative or friend, food provided by churches or local food banks, or shared housing). This exclusion of private/informal subsidies is crucial for the overall framing of the movement as it helps display how families (in their varied forms) and particularly **women are “subsidizing” survival as politicians refuse to raise the minimum wage to keep pace with the costs of living. The demand to include** child-care costs, adequate numbers of bedrooms in local housing estimations, and so on in **basic needs calculations helps feminist researchers** and organizers **provide a more accurate picture of the gendered inadequacies of low-wage jobs.** Many **local campaigns use these data to** set their living wage level or to **establish the** contrast between the wage rate they are requesting and the **actual needs of their constituencies.** With this contrast in mind, **coalitions** can be politically pragmatic by demonstrating their willingness to compromise but they also **are able to remind politicians of exactly who’s paying the costs of these compromises.**

**Snarr 3 furthers:**

**One reason feminists have worked for gender-neutral living wage ordinances is the disproportionate number of women in “working poverty” in the United States** (or women who work full time and still cannot provide for their family’s basic needs). In the last several years, **the “gender gap in poverty” has held steady with women** 1.2 times (**approximately 124 percent) more likely than men to live below the federal poverty line.**10 **This gap exists across** most **major racial/ethnic groups** (in other words, 26.1 percent of African American women fall below the federal poverty line compared to 22.5 percent of African American men, 25.9 percent of Hispanic women compared to 22.5 percent of Hispanic men, and 11.3 percent of white women compared to 9.6 percent of white men).11 Moreover, while **poverty rates for** men and **women** are relatively the same in childhood, they **increase significantly for women in their childbearing years**.12 Thus **a gendered analysis of poverty has become increasingly prominent even as the single-year gender gap in income has been closing.**

Ensuring living wages is the first step to breaking gender barriers because women are often underappreciated in domestic roles.

**Held:**

Held, Virginia. "Care And The Extension Of Markets." Hypatia. December 09, 2014. Web. December 08, 2014. <http://muse.jhu.edu/journals/hyp/summary/v017/17.2held.html>.

**Women have a vast amount of experience in not being paid for all or much of the work they do**. For many women**, earning a wage**—any wage—**is progress, providing a glimpse of the kind of self-determination that income derived from work makes possible**. For most feminists, it is progress when women “enter the labor market.” Instead of being confined to unpaid work in the household and dependent on fathers or husbands, or being limited to taking care of children and aged parents out of love or a sense of obligation, **it is liberating for women to be able to earn their own paychecks and to decide how to spend them**. Making of one’s labor a commodity and using the market to obtain the best available reward and control it can buy seem to many appropriate for women. But the paid work that women go into is often an ill-paid version of the unpaid caring work they do at home: teaching the young, caring for the ill, managing an office. Women may resist the view that their paid caring work is simply a commodity, and they may resist even more thinking of the unpaid work they do at home, caring for children out of affection and developing bonds of trust and family, merely in terms of the market value to which it would be equivalent if paid for.

This is empirically justified.

**Snarr 4:**

Perhaps **most prominent, living wage organizers embrace feminist economists’ and sociologists’ argument that the predominance of women in low-wage occupations is the key factor in the feminization of poverty.** **In 2009, 63 percent of the workers who earned the federal minimum wage were women.**1\_ **Women,** particularly African American and Hispanic, **also disproportionately dominate the lowest-wage occupations**, which, according to the U.S. Bureau of Labor Statistics, are: (1) food-preparation, food-serving, and food-related occupations; (2) buildings and grounds cleaning and maintenance; and (3) personal care and service. In her **analysis of gendered poverty** in seventy American cities, Sara Lichtenwalter **concludes that the percentage of females employed in low-wage occupations**, not single female-headed households, **is “the primary determinant” of the feminization of poverty.** In fact, as Lichtenwalter’s quantitative regression analysis of census data shows, “**there was** no evidence of a unique impact from the percentage of female headed families in each city, or the study’s other independent variables, on the gender poverty gap, with the exception of their contribution through the proportion of females in the lowest wage occupations. This study provides empirical support for the likely ineffectiveness of [Temporary Assistance for Needy Families] initiatives promoting employment and marriage for alleviating female poverty.”15 In a similar manner, living wage activists focus on increasing wages, not just employment and certainly not marriage.

Prefer these arguments:

1. Provide empirical and causal warrants for the correlation of the living wage movement to political empowerment at the grassroots level
2. Approaches the policy from a pluralist perspective- key to alleviating oppression because it’s the internal link to ethical systems, we need to incorporate everyone to create a consistent guide to action.